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BULLETIN

In the next issue, we shall publish an inventory of the "Samuel Farmer Jarvis Manuscripts" of which a few specimens will appear in subsequent pages. As a key figure among the educators and historians of the American Church, he had a large and valuable correspondence with friends in all parts of the world and knew ecclesiastical and secular forces at work in his day better than most of his contemporaries. We hope that the forthcoming inventory will stimulate researchers to write new chapters in nineteenth-century church history and, possibly, prepare the way for a well-deserved biography of "Dr. Jarvis of Middletown."

In reissuing the now-scarce edition of the letters to Dr. Jarvis from Bishop William Skinner of Scotland (first published in January, 1944) the Archivist wishes to thank the Church Missions Publishing Company for its cooperation. The following pages will bring back memories of the late Dr. William A. Beardsley, of the Rt. Rev. Frederick G. Budlong, and of Miss Mary Beach, the founder and sustainer of the C. M. P. C. during its formative years. Bishop Skinner's letters are typical of the rich, newsworthy quality of all the extant correspondence, one section of which is owned by the Diocese of Connecticut; the other (consisting of 989 manuscripts) is in the library of the Church Historical Society, 4205 Spruce Street, Philadelphia 4, Pa.

MANUSCRIPTS BEARING ON THE LIFE OF THE LATE RT. REV. EDWARD CAMPION ACHESON, BISHOP OF CONNECTICUT*

Acheson, Edward Campion

Certificate of consecration as Suffragan Bishop of Connecticut, dated Middletown, Nov. 4, 1915.

Certificate of ordination to the Diaconate in the Diocese of Toronto, June 10, 1888.

Certificate of ordination to the Priesthood in the Diocese of Toronto, July 14, 1889

Connecticut Society for Mental Hygiene (New Haven)

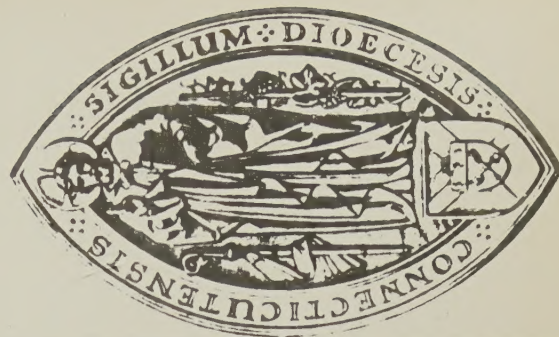
Letter and resolution, Apr. 20, 1925, making Bishop Acheson an honorary member as of April 15.

Crocker, Lispenard Seabury (Mrs. Edward)

Letter to Mrs. Dean G. Acheson indicating her descent from Bp. Samuel Seabury and expressing gratitude to Bp. Acheson for saving the Glebe House in Woodbury, Conn. Dated Kittery Point, Maine, Sept. 12, 1952.

Jones, Walter Clinton (Parish Clerk)

Letter to the Rev. E. Campion Acheson, Apr. 23, 1903, transmitting request of the Vestry of the Church of the



Holy Trinity, Middletown, that E. C. Acheson refuse the call to another parish.

Middletown: Church of the Holy Trinity
Letter to E. C. Acheson, Jan. 20, 1892, signed by wardens and vestry, recording the unanimous vote to call him as rector.

Copy of the record of the above, signed by Flavius F. Chaffee, Parish Clerk, Vestry meeting, Jan. 18, [1892]

Petition of the Vestry to the Rev. E. C. Acheson [ca. Apr. 23, 1903] begging him not to consider another call and requesting that he remain their beloved friend and counsellor. Signed by all the Vestry.

New York: University of the City of
Diploma to Edward Campion Acheson, conferring the degree of Master of Arts, June 16, 1891.

Page, Thomas Nelson

Copy of a document dated Rome, Italy, Aug. 13, 1914, to the Secretary of State in Washington, announcing that Prof. Frank W. Nicolson and the Rev. E. Campion Acheson, both of Middletown, Conn., and both planning to sail, have been appointed by him on the American Relief Committee in Rome.

Potter, Henry Codman (Bp.)

Certificate that E. C. Acheson has been canonically transferred to his jurisdiction, Dec. 5, 1889.

Letter from Bp. Potter to E. C. Acheson announcing his acceptance of the letter dimissory from the Bp. of Toronto, N.Y., Dec. 5, 1889.

Quintard, [Edward?]

Letter dated [New York City], Jan. 8, 1892, to "My dear Charlie," apparently a Vestryman in Middletown, Conn., praising Acheson and enumerating his many gifts.

Trinity College, Hartford

Diploma to E. C. Acheson, conferring the degree of Doctor of Sacred Theology, Nov. 1, 1916.

Wesleyan University, Middletown, Conn.

Diploma, conferring degree of Doctor of Sacred Theology, June 19, 1916.


Williams, John (Bp.)

A certificate and three letters.

Wycliff College, Toronto, Ontario

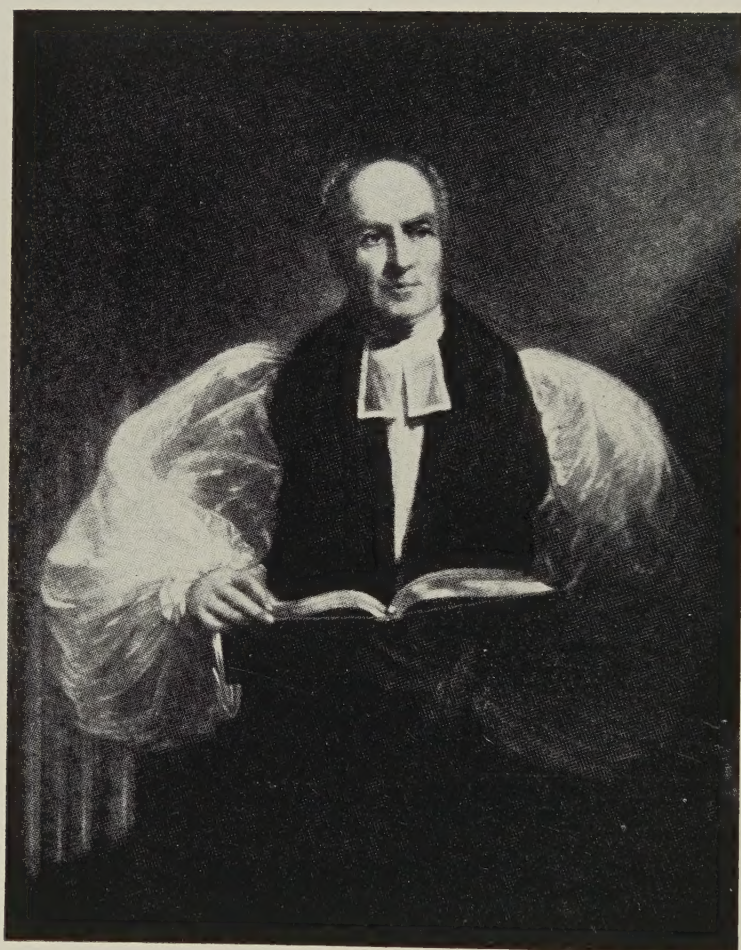
Diploma: S.T.D., April 11, 1917.

* Recently presented to the Diocese of Connecticut by his widow.



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The Right Reverend WILLIAM SKINNER
Bishop of Aberdeen (Primus of Scotland, 1841)

FOREWORD

These Letters came from the Jarvis home in Brooklyn, Connecticut, and were given by Miss Ellen Anderson Jarvis, granddaughter of the Reverend Samuel Farmar Jarvis, D.D., to the Church Missions Publishing Company, which in turn, with Miss Jarvis's approval, presented them to the Diocese of Connecticut. They are now published by permission of the Bishop of the Diocese, the Right Reverend Frederick Grandy Budlong, D. D., S. T. D.

We are indebted to the Reverend William A. Beardsley, D. D., of New Haven, Connecticut, Registrar of the Diocese, for the Introductions to these Letters of Bishop Skinner, which illuminate the circumstances under which they were written; and for the explanatory footnotes.

CHURCH MISSIONS PUBLISHING COMPANY.

BISHOP WILLIAM SKINNER

One of the most prominent names in the later annals of the Scottish Episcopal Church is that of Skinner. And certainly to American Churchmen in general and to Connecticut Churchmen in particular, it is a name of more than passing significance.

To go back no farther, there was the Rev. John Skinner of Lins-hart, Dean of Aberdeen, sixty-five years minister of Longside, author of numerous poems in the Scottish dialect, among them "Tulloch-gorum" (in the Lowlands pronounced Tillygorum), which Burns characterized as "the best Scotch song."

And then there was his son John, who, as Coadjutor to Bishop Kilgour of Aberdeen, was one of the consecrators of Samuel Seabury, the first Bishop of Connecticut, and the first in the American Church; and who, upon the resignation of Bishop Kilgour in 1787, became the Primus of the Scottish Episcopal Church.

Bishop John Skinner's two sons, John and William, followed their father into the ministry of the Church. William Walker in his "Life and Times of Bishop John Skinner", says: — "Of the two sons, John was the abler and more energetic, and William the more prudent and cautious." William, the writer of these Letters, was born October 24th, 1778. He went to Marischal College, Aberdeen, finishing his course there in 1797. In the following year he matriculated at Wadham College, Oxford.

In March, 1802 he was ordained by Bishop Samuel Horsley, his ordination having been delayed because of his health. But with his health restored he returned to Scotland and became assistant to his father at St. Andrew's Church, Longacre, Aberdeen. He succeeded him as Bishop of Aberdeen, and eventually as Primus of the Scottish Church. He died April 15th, 1857.

So long had there been a Skinner, Bishop of Aberdeen, some seventy-four years, that at the time of Bishop William Skinner's death it was said that "Aberdeen churchmen seemed to find some difficulty on realising the possibility of being without a Bishop Skinner."

REV. SAMUEL FARMAR JARVIS, D.D.

Dr. Jarvis, to whom these Letters were addressed, was the son of Abraham Jarvis, the second Bishop of Connecticut. He was born in Middletown, Connecticut, January 20, 1786, while his father was rector of the parish there, which position he held in connection with his office as Bishop of the Diocese.

His early education was at the Episcopal Academy of Connecticut, located at Cheshire. From there he went to Yale College, graduating in the class of 1805. When his preparation for the ministry was completed he was ordained Deacon by his father, March 18, 1810, and advanced to the Priesthood, also by his father, April 5, 1811.

His first parochial cure was St. Michael's Church, Bloomingdale, New York, and in 1813 he became rector of St. James's Church, New York City, serving the two parishes together until 1819.

Early in the spring of that year the General Theological Seminary came into being, and he was one of the three men who constituted its first faculty. Matters did not go well with the institution, there was little interest manifested in it by those who should have been interested, and in the following year Dr. Jarvis accepted an invitation to become rector of St. Paul's Church, Boston.

After working there for six years he resigned and went with his family to live abroad, in France and Italy. During this time he was studying and gathering the materials which he would later put into his books. Upon his return to America in 1835, he became Professor of Oriental Languages and Literature in Trinity College, Hartford, Connecticut, which position he held until 1837, when he resigned and became rector of Christ Church (now Holy Trinity) Middletown, Connecticut, the city of his birth.

For his home there he bought what had been a public house — Washington Hotel — and remodeled it to suit his own purposes. It later became the main building of the Berkeley Divinity School, as the gift of Dr. Jarvis's son-in-law, Mr. Edward S. Hall, and was known as "Jarvis Hall." It was here that Dr. Jarvis housed his Library, which was, perhaps, the largest and finest private Library in the state. When the School was moved to New Haven, the building was demolished.

In 1842 he retired from his rectorship in Middletown and devoted himself to literary work. The General Convention of 1838 had appointed him Historiographer of the Church with "a view to his

preparing from the most original sources now extant, a faithful Ecclesiastical History, reaching from the Apostles' times to the formation of the Protestant Episcopal Church in the United States." He accepted the appointment, and reported to the next Convention in 1844 that it seemed to him that "in order to effect the object proposed, it would be necessary, if possible, to settle several contested points, in such a manner as to satisfy both learned and unlearned readers."

One of these points, in fact the first one, was to determine the "exact time of the birth and death of our Saviour, the keystone by which prophecy as well as history must be sustained." As a result of these studies he published in 1845 *A Chronological Introduction to the History of the Church*. In 1850 came *The Church of the Redeemed or the History of the Mediatorial Kingdom*. Only Volume I was published. Both books show prodigious and profound labor. Bishop Skinner, in one of these Letters printed here frankly says: — "the chronological part of your former Volume, I do not blush to confess, was far too profound and required much more study & leisure to do it justice and fully comprehend it, than my numerous & pressing avocations would allow me to bestow upon it." No doubt that would be the consensus of opinion of both the learned and the unlearned. Dr. Jarvis wrote other books and pamphlets, but these constitute his principal works.

Dr. Jarvis was the worthy son of a worthy father, an indefatigable student, a voluminous writer, of whom it was said that "few men ever wrote purer English." He died in Middletown, March 26, 1851.

LETTERS
of
THE RT. REV. WILLIAM SKINNER, D.D.
Bishop of Aberdeen and Primus of the Episcopal Church in Scotland
to
THE REV. SAMUEL FARMAR JARVIS, D.D.
of Connecticut

Aberdeen 12th Augt. 1820

Revd. & dear Sir,

Your excellent Letter of the 4th of Apl. last, found me about four weeks ago at a little distance from home on my biennial Visitation; & I am most happy in having so early an opportunity, as that of a vessel direct from this city to New York affords, of expressing to you the satisfaction which I derive from the prospect, which your letter opens up of a friendly & interesting correspondence with one of Dr. Jarvis' attainments, both as a Scholar & as a Churchman. — From the respect & veneration, which I was very early taught to feel for the amiable Bp. Seabury, & for the sound & orthodox principles, by which he & his successor¹ in the Diocese of Connecticut were known to be actuated, you may well believe how gratifying it was to me to learn the affectionate regard, with which the Clergy of that Diocese are even yet disposed to view the Episcopal Church of this country, as the Instrument in the hands of divine providence, by wh. were conveyed to the American Church the blessings of a rightly constituted Ministry. The part, wh. my lamented father took in that transaction formed to him, I know, a Source of pure & lasting consolation; nor is it viewed with less satisfaction by his family, or by the Church at large, with which he was connected. It was with very great interest, that, thro' the kindness of the amiable & excellent Bishop Hobart of New York, I had lately the pleasure of perusing the Journals of your Church for several years back, together with a choice Selection of his truly valuable writings, from wh. I derived both delight & instruction. And most happy should I be, that such a friendly intercourse between two Churches, situated so much alike, & so united in doctrine & discipline, as are the two episcopal Churches of Scotland & of America, were more close & frequent than it has for many years been. — To the information with regard to our Scottish ecclesiastical affairs wh. you have apparently received from my brother's recent publication, "The Annals of Scottish Episcopacy",² I am sorry that I have not much at present to add.

¹Bishop Abraham Jarvis, father of the Rev. Dr. Samuel Farmar Jarvis (1739-1813).

²*Annals of Scottish Episcopacy*, by the Rev. John Skinner, Edinburgh 1818.

The venerable Bishop Macfarlane,³ the contemporary & early friend of my father followed him to the tomb in July 1819, & has been succeeded in the diocese of Ross by the Rt. Revd. Bishop Low, who resides at Pittenweem in the County of Fife. — I could much wish, that we should follow the Example of your Church in your Annual Conventions, to wh. we at present have nothing similar; but which are in my opinion admirably calculated, not only for obtaining correct information with respect to the state & progress of Religion, but for animating the exertions & quickening the Zeal of both Clergy & laity. From the observation wh. I am enabled to make, Episcopacy seems rather to gain than lose ground in the affections of the people in this country, more especially among the higher ranks: but we have most powerful Enemies to struggle with, in the Indifference & want of principle, wh. so sadly pervade all ranks in the present degenerate days. And much need have sound & zealous Churchmen to unite their exertions in the common cause, & to implore the co-operation of that holy & divine Spirit, which alone giveth the increase.

I beg to return you my cordial thanks for your excellent discourse on the religion of the Indian tribes, wh. abounds with curious & most instructive information on a Subject wh. to me at least was new & interesting.⁴—

I am led to hope that the Vessel, wh. conveys this Letter is likely to be established as a regular trader between this city & New York: in which case I will gladly avail myself of your permission to send you from time to time some little information with regard to our Scottish Episcopacy, in the earnest hope that you will kindly favour me with a like communication on a Subject, in wh. I feel a very warm interest, the progress & prosperity of your flourishing American Church. — With my hearty & fervent prayers for the increase of that Church, & for the success of your endeavours as a distinguished fellow Labourer in the Xtian Vineyard, permit me to subscribe myself with sincere esteem & regard, your very faithful & obedt. Servant,

W. Skinner

The Revd. Dr. Jarvis
Boston

Aberdeen 27th October 1840

My dear Dr. Jarvis,

It has happened strangely enough, that the two last reminiscences which it has been my happiness to receive from your pen, brief as they have been, have both been delivered into my hands in our Scottish Metropolis, while attending our Church Society's Committee & our yearly Episcopal Synods in that city. And I cannot but take great blame to myself for my apparent neglect of these overtures on your part to renew our friendly epistolary correspondence after its awkward interruption for so many years. — I addressed to you several letters while you were sojourning on the Continent of Europe, according to your directions; but, as they brought me no replies, my conclusion was, that they had probably never reached you, or that you were so much occupied, that you could no longer find time for friendly correspondence: and thus losing all trace of you I had it no longer in my power to address you. Your letter therefore of 1839 delivered to me by Dr. Smyth Rogers⁵ I

³The Rt. Rev. Andrew Macfarlane, Bishop of Ross and Argyle, -1819.

⁴*A Discourse on the Religion of the Indian Tribes of North America*, delivered before The New York Historical Society, December 20, 1819.

⁵John Smyth Rogers, Columbia 1812. Prof. of Chemistry and Natural Science in Trinity College, Hartford, Conn. 1828-1839.

think, brought me the first positive intelligence of your return to duty & office in your native land: and I really cannot now say why that Epistle was suffered by me to remain unanswered, except from an evil habit of procrastination but too common to us all. — I deeply regretted that your friend Mr. Williams⁶ whom you this autumn introduced to my notice, and of whom the very little I was fortunate enough to see induced the desire for a more intimate acquaintance, visited Aberdeen & spent nearly a week here, previously alas! to my return from the South, Mrs. Skinner and I having reached home late on the Friday night, and Mr. Williams & his interesting party leaving this by six o'clock on the Saturday morning, without my having it in my power to see him. If there is any chance of his revisiting Scotland, I hope he may be induced to extend his visit to Aberdeen.

It is most highly gratifying to every true Churchman to hear of the very flourishing State of Episcopacy in your widely extended country, and of the increase which is every year making to your interesting Church. May the blessing of Heaven continue to descend upon it, and to crown with success the pious labours of its rulers & ministers! Our Scottish Episcopacy seems to thrive also apace but on a very diminutive Scale in comparison with yours. The recent establishment of a "Church Society"⁷ among us, by which we have been enabled to raise the Stipends of our Clergy to the minimum of at least £80 Sterling per annum, is likely to be productive of very great benefit to us, and much success has attended the institution of it. It only came into operation in 1839, at the close of which nearly £1400 were distributed among its several objects — and now at the termination of its second year £1500 & upwards will be again distributed; while the Capital Stock of the Society will prove very little, if any, short of £6000. — You must have heard also of the passing of a Bill thro' Parliament during last Session, by the good Archbishop of Canterbury, graciously intended by him as a Boon to your Church as well as ours; by which Clergymen ordained by American or by Scottish Bishops are now permitted, under specified recommendations, & with the consent of the Bishop of the Diocese, to officiate for *two Sundays* in any Church or Chapel in England, but no longer without a renewal of the recommendations and of the License. Now for any purpose of practical utility this concession can be of little or no benefit to your or our Clergy: but in so far as the Bill recognises the validity of American and of Scottish Orders, and removes the total exclusion of those holding such orders from even officiating in England, and thus sanctions the Spiritual authority of our Bishops & Clergy, it is certainly of importance to us, and has been received in this country with gratitude, as we trust it will be also in America, to the distinguished promoter & supporter of it; who would gladly have shewn a still more Catholic Spirit of brotherly regard & affection towards the two Churches, if He and his brethren on the Episcopal bench in England were not so sadly fettered by their connection with the State. Thank God neither you nor we are under any such trammels as yet; altho, in Britain at least, I am perfectly satisfied that Religion could not subsist for any length of time without civil Establishment. There is a prodigious ferment in our Presbyterian Kirk here at present on the subject of patronage & what is termed their Veto act, & great are the heart burnings & divisions excited by the agitation of the question: it is hard to say, how it may terminate, whether in the extinction or extension of their Church — the former seems the more likely event, if they continue their wild schemes & measures, which are disgusting the moderate & soberminded portion of their Members. In the midst of such commotion, the wisdom of our little Church has hitherto been, and I trust will still be, to *sit still*, and patiently

⁶The Rev. John Williams, Trinity 1835; Tutor in Washington, now Trinity College 1837-1840; later Bishop of Connecticut. In August 1840 he went abroad with his mother. Accompanying them was the poetess, Mrs. Lydia H. Sigourney. (See *Mrs. Sigourney, the Sweet Singer of Hartford*, by Gordon S. Haight, pp. 51, 52.)

⁷The Scottish Episcopal Church Society.

abide whatever divine providence may see fit to bring about as the interesting result, in the sure & certain confidence, that all things will be made in the end to "work together for good to them that love Him, to them who are the *called* according to His purpose" — to the faithful Members of His *Ecclesia*.

With my fervent prayers for the continued prosperity of your pure branch of that Church — and for the welfare & happiness of yourself individually & all that are near & dear to you, I ever remain, my dear & Revd. Brother in Xt.

Your faithful friend & Servt.

W. Skinner

Aberdeen 18th May 1844

My dear Dr. Jarvis,

The post of Thursday Evening brought me your most interesting and highly esteemed communication of the 13th inst. Having learned some considerable time ago, from an old Schoolfellow Mr. Charles Rhind, who had been your fellow passenger, that you were once more in England, and again contemplated a visit to Scotland — a circumstance which gave me much pleasure — I have been in daily expectation of hearing from you, and of learning how and where you were located, so as that a letter might find you. From having experienced something of the same sort myself at the hands of the good old Archbishop of Canterbury, I can the better estimate the irksome and unpleasing state of suspense, in which you must have been placed for the last few months: and I do not feel very sanguine as to the success of your Mission as to the English Church. It seems to me not at all improbable that the invaluable Document in quest of which you have come to Britain, and of which Mr. Maitland⁸ appears to have some faint recollection of obtaining a sight, may have perished in the unfortunate fire of our Houses of Parliament some years ago, when many very valuable papers & MSS. belonging to what is called Sion College⁹ were destroyed. — On shewing your interesting papers to one of my presbyters, this morning, the Revd. P. Cheyne, I learned that he has in his Library a copy of the "*Reformatio legum*", wh. he has always believed to contain the labours of Cranmer & Ridley: his is the edition of 1640, but, if his recollection of the work serve him, there are in it many odd & objectionable propositions. —

Were the matter practicable, of which I entertain rather strong doubts, it would at first sight appear extremely desirable to have such a bond of Union between all the portions of the Church Catholic as you suggest. And I feel almost confident that the portion of it with which I am connected would feel most happy, could such a consummation be thought attainable. But alas! our many distractions & discordancies of opinion make it almost hopeless. — However, as our little Episcopal College cannot well be brought to meet together before the first week of *Septr. next*, when our annual *Episcopal* Synod takes place in Edinburgh — this being the summer of our general biennial Visitations and Confirmations, I mean this day to put your Communication in circulation thro' my Colleagues, that I may be enabled the sooner to apprise you of their individual sentiments, which may form both to you & me an indication of what is likely to be our judgment on this important matter, when officially and formally brought before us in Synod.

⁸Samuel R. Maitland, Historian, Bibliographer and Divine (1792-1866).

⁹Guild of the parochial clergy of the city and suburbs of London. *Encyclopedia Britannica*, ninth edition, Vol. XIV, p. 516.

I leave Aberdeen on my visitation tour on the 26th of next month, and shall be fully occupied for five weeks following — not getting home till towards the end of July. It would afford me great pleasure after that time to see you here, and to form your personal acquaintance, which I am certain would prove equally gratifying as your epistolary: and I yet hope to be so far favoured. Meantime believe me to remain with much truth & esteem,

My dear Sir,

Your very faithful friend & brother

W. Skinner

The Revd. Dr. S. F. Jarvis
18 Howland Street Fitzroy Square
London

Aberdeen 8th June 1844

My dear Dr. Jarvis,

Having lost no time in submitting your interesting Letter and paper to the perusal of all my colleagues, I am now enabled to send you their individual sentiments on the subject of your proposition; which will be found, I fear, less favourable than you could have wished, and not holding out much hope of our more official and deliberate sentiments proving very different when we shall D.V. meet in Episcopal Synod on the first Thursday of Sept. next. — Bp. Torry¹⁰ of Dunkeld &c., writes to me on the 20th May — “I was duly favoured yesterday with your letter of the 18th and its accompaniments. These are so important, that I cannot give my sentiments on them hastily; and therefore I have been employed a good portion of this day in transcribing them; that, lying beside me for a few days, I may be enabled to give you my deliberate judgment on the subject matter of the whole.” — But I have as yet had no farther communication from him.

Our friend Bp. Low¹¹ writes — “The case, referred to us by our transatlantic Brethren, can be effectually canvassed only at our September Synod; of which Synod I have already informed my friend Dr. Jarvis &c. Nothing need be expected” he goes on to say, “from the English Bench, which has been so much and so long under the trammels of Government, as we had been under its lash, as not to leave us at liberty to act, hardly to think.”

The Bishop of Glasgow¹² writes thus on the 31st May — “In regard to Dr. Jarvis’ letter & its enclosure I have really no answer to make beyond conveying my opinion, that the object it has in view is impracticable at the present moment. The Church of England ‘Satagit rerum suarum’, as we used to say at school, and will not at present open her ears to any such proposal. For ourselves quietness is best in our actual circumstances.”

“Bishop Terrot”,¹³ he continues, “has the same impression as Bp. Low and myself in regard to the American project, namely, that it is impracticable at the present crisis; & moreover, that it would not be of much use, were it carried into effect. Most Clergymen, in these times, are quite disposed to be a law unto themselves; to be wiser individually than the whole Church is collectively.”

From the Bishop of Brechin,¹⁴ I have recd. the following of the 31st May also. — “Two days ago I received the packet from Edinburgh, and I shall forward it to you along with

¹⁰Bishop Patrick Torry of St. Andrew’s, Dunkeld and Dunblane (1764-1852).

¹¹Bishop David Low of Ross and Argyle (1768-1855).

¹²Bishop Michael Russell (1781-1878).

¹³Bishop Charles Hughes Terrot, of Edinburgh (1790-1872).

¹⁴Bishop David Moir, of Brechin (-1847).

this. The scheme of the good American Bishops¹⁵ is an exceedingly desirable one, but I fear it is impracticable. Placed as the three Churches of England, Scotland and America are, in circumstances so different, it is, I conceive, scarcely possible to frame a system of Canon Law applicable to them all. And, besides the difficulty of the thing itself, it appears to me that men's minds are not at present in a disposition favourable to a cool and dispassionate consideration of so important a matter: still it may be of use to have had our attention directed to it."

In every sentiment here expressed by my friend Bishop Moir, I individually most heartily concur; and only lament, that a project so well intended for the good of the whole Church Catholic should be so miserably interfered with & impeded, by the waywardness of men's minds, & their reluctance to submit to rules of the most salutary description, and even of their own concocting: but such I greatly fear is actually the case.

I am still in sanguine expectation of having the pleasure of seeing you, & forming your *personal* acquaintance both here in Aberdeen, after my return from my Visitation, and in Edinburgh at the time of our Annual Episcopal Synod, and meeting of the General Committee of our Scotch Episcopal Church Society on the 4th Sept. next.

May I request you will have the goodness to get my name inserted as a Subscriber to your forthcoming Vol. "The Chronological introduction to the History of the Church &c.", of which I recd. a prospectus a few days ago. And I will take upon me also to subscribe for a copy in the name of our "Aberdeen Diocesan Library"; that my Clergy may have access to its information, as well as myself. —

With sincere Esteem, believe me ever yours

Most faithfully & truly

W. Skinner

Rev'd. Dr. S. F. Jarvis

Edinburgh 19th Aug. 1844

My very dear Rev'd. Brother,

I received your Letter of the 9th inst. with pleasure & gratitude for your excellent Sermon, tho' not unaccompanied with deep regret at the announcement of your speedy departure from Britain —, just as I was packing up for a journey Southwards to attend on the 15th Aug. the very interesting Consecration of a handsome new little Church at Jedburgh in the Diocese of Glasgow. I had the pleasure of there meeting with several English Clergymen whom I highly esteem — Archdn. R. I. Wilberforce, Dr. Hook of Leeds, Messrs. Keble, Dodsworth &c., all good men and true: and with three of my venerable Colleagues the Bishop of Ross, Argyle & Moray, of Edinburgh, and of Glasgow; and was thus afforded the favourable opportunity of holding personal conference with them on the subject of your application without the formality of an Episcopal Synod, which could not be held earlier than the 5th of Sept. a little too late for your purposes. But I am enabled to state that the Bps. Low, Russell & Terrot, all agree with me in thinking, that an opinion from us upon any subject such as you mention would be received and held by the American

¹⁵Apparently the matter referred to is the "Correspondence between the presiding Bishop and the Archbishop of Canterbury, and the Prelates of foreign Churches, with a view of regulating the passing of Clergymen from this Church to the jurisdiction of foreign churches and from that of foreign churches to the jurisdiction of this," (Journal of the General Convention, 1841, pp. 94, 108.)

Church as being completely ultra vires, and therefore obtrusive and impertinent, unless your Convention had officially and authoritatively solicited such an expression of sentiment from the Bishops in Scotland synodically assembled. When you, however as a private friend request the opinion of your friends the Bishops in this country, I am persuaded that not one of us will refuse to give it you, in the way of friendly correspondence: but to obtrude on your Convention the opinion of the Scottish Church, upon what might be considered as not better than an ex parte and private communication, would justly expose our Church to obloquy; and I feel convinced that on more mature consideration you will admit the impropriety of our acceding to your request. — As an old and faithful friend I can have no hesitation in expressing to you, and thro' you if you please, to the Bishop of New York, my deep sympathy and sorrowful regret for the treatment which he has met with, and is still, I fear likely to meet with, in the unhappy affair of the late Mr. Carey's Ordination,¹⁶ and at the same time my reprobation of what appears to me the uncanonical and unjustifiable conduct of the Drs. Smith & Anthon, and it is grievous to me to find them supported by any one of your Bishops. — But our lot is cast in such strange and unhappy times that it is impossible to calculate upon men's wayward imaginations and fancies.

May the Divine Head of the Church yet overrule all for good to His faithful people; and may your dreaded General Convention¹⁷ be powerfully guided and restrained by the influence of God's good Spirit, to adopt such Resolutions as may give permanence & stability to your Church, and a happy issue to our good Brother of New York's trials and troubles! I feelingly sympathise with you on the cold treatment, which both you and I myself have experienced at the hands of the most influential English Prelates! And I indulge the hope of being yet favoured by you with the result of all your deliberations, as there seems now very little chance of our being ever personally known to each other.

With my devout prayers for a prosperous Voyage and a happy meeting with your transatlantic friends & Brethren, I ever am, dear Dr. Jarvis

Your most faithful & affect.

W. Skinner

The Rev. Dr. S. F. Jarvis

Aberdeen 29th May 1847

My dear Dr. Jarvis,

It afforded me much gratification to receive last Sunday week your kind and highly interesting letter of the 29th Apl. notifying the probable arrival at Glasgow of your esteemed friend Capt. Henry Churchill of the Ship Harmonia, about this time. And along with yours the same transatlantic Mail, strange to say, brought me other three letters — one from my old friend & schoolfellow the Lord Bishop of Toronto, one from Mobile, Alabama, and one from Bytown, U.C.¹⁸ the two last containing like yours benevolent and humane Donations for the relief of the suffering poor of Scotland. Such acts of genuine Christian Charity draw forth, and are justly entitled to, the fullest expression of our grateful thanks to the pious and generous Donors. From being happily placed on the opposite side of the

¹⁶The reference is to the ordination of Arthur Carey. Carey was a student in the General Theological Seminary, and a pronounced Tractarian. There was opposition to his ordination, and in the service itself a formal protest was made by the Rev. Drs. Hugh Smith and Henry Anthon. But Bishop Benjamin Onderdonk proceeded with the ordination. Carey did not live long, dying April 4, 1844. For a fuller account, see *A History of the American Episcopal Church*, by the Rev. William W. Manross, Ph. D., pp. 275-277.

¹⁷Dreaded, because the Tractarian controversy was at its height, and the Carey ordination had added fuel to the flame.

¹⁸Bytown, the former name of Ottawa; U. C., Upper Canada.

Island to the scenes of the greatest privation and destitution, I could not personally undertake the distribution of your Alms; but took care to have it transmitted, as we of this city had bestowed our own benefactions for the same good cause, to the General Committees of Edinburgh & Glasgow, in whose judicious allotment of our bounty we had every ground for confidence. — And I wrote to Capt. Churchill, as you requested two days ago to Glasgow, *poste restante*, to wait his arrival and recommended to him to put himself in communication with the officials of the Glasgow general Committee, who would give him sufficient directions, I doubted not, for the disposal of his benevolent supply of provisions, and give their best thanks to him personally for his share of the trouble, and thro' him to all others who had taken part in this work of love. I much regret the distance of Abdn. from Glasgow will in all probability prevent me from becoming personally known to Capt. Churchill: altho' it will give me pleasure to hear, that he may meet with sufficient encouragement to continue in the Glasgow Line, when, please God, we might one day or other perhaps stumble on each other. I can quite enter into your views, as respects the superior advantages wh. would accrue to our poor Scottish Emigrants could they possibly come to your land in the way you mention, as a Colony, and under a clerical guide; but such a thing would be utterly impracticable, as no previous concert seems ever to take place among the persons who are disposed to emigrate, and in general they are of all religious denominations without any tie or bond whatever of Unity. — Being summoned to Edinburgh last week on the business of our new Trinity College, I met my brethren the Bishops of Glasgow & Edin. and communicated to them your sentiments. Bishop Low is now on the verge of 80 or rather, it is thought, beyond it, altho' as yet he has experienced but little of the labour & sorrow belonging to that advanced age; and is said to be tolerably well, tho' feeble: which is the case now also with our senior prelate the Bp. of St. Andrews &c., and we saw neither the one nor the other; both happily continue in full possession of their mental vigour. — I requested Captain Churchill to let me know the probable time of his leaving Glasgow on return to New York, that I may have it in my power to write or send by him whatever may occur; as my Brethren doubtless will feel happy also to do. — Your able and interesting sermon of June 1846¹⁹ was duly received by me several months ago; but I had no proper opportunity of distributing the fifty copies sent, until I met my Colleagues last week in Edinburgh; otherwise I should have felt it my duty and pleasure to have forwarded an earlier acknowledgment of the acceptable gift to the Bishop and Convention of Connecticut: and I trust that you will now, tho' late, do me the favour to notify this with my respectful & kind regards to your worthy Diocesan, making for me the best Apology you can. — I am quite certain the Marchioness of Lothian will thankfully receive such a present from you; for there is not a more firmly attached Churchwoman than her Ladyship. To myself your revered Father's portrait will also be most acceptable; as would be the Memoir of him, likewise, which you mention as having appeared in one of your periodicals,²⁰ which it has not been my lot ever to see. The "Churchman" and "the Church", both occasionally & with tolerable regularity come in my way, and let me know what is doing in your widely extended and rapidly increasing Church. Of the Mr. Mackay²¹ whom you mention I had never before heard; but he would seem to be a person of both talent

¹⁹Preached before the Diocesan Convention June 9, 1846, subject: *The Colonies of Heaven*. By vote of the Convention copies were sent to the Primus of the Church in Scotland for "the purpose of distribution among our Brethren of that Church."

²⁰*The Evergreen*, April 1846.

²¹The Rev. James Aberigh-Mackay, a native of Inverness, Scotland. Ordained Deacon by Bishop Brownell August 8, 1845; Priest by the same Bishop August 7, 1846. After serving the parishes in Westville and Naugatuck, Conn., he accepted a call to the Diocese of Moray in Scotland. Appointed Chaplain to the British Army in India, where, with his family he remained eighteen years. He arrived in Calcutta with his American wife a few weeks before the outbreak of the Indian Mutiny, and served through all the fighting from Cawnpore to the capture of Lucknow. After his retirement he spent much of his time in Paris, acting as Rector of an English Church there. In 1888 he returned to this country in the interest of the reformation of the Gallican Church.

and respectability; and may, like my friend the Bp. of Toronto, arrive at some eminence among you. Altho' our penny postage arrangements afford us much greater facility in communicating with friends at a distance than we previously enjoyed, still the transmission in this way of any tolerably sized pamphlet amounts to nearly its full value, and we consequently very rarely think of forwarding such publications in this manner. Booksellers parcels from London or Edin. sent on by railroad or Steam packet afford our cheapest and least troublesome methods of conveyance. And you may tell the Revd. Mr. Williams, with my best regards, that I much question the legality & even utility of his suggestion, in forwarding Letters, & still more pamphlets — as for the post office extreme weight of 16 oz. wh. might probably convey a "Quarterly Review", the postage here would be 2/8 Stg.

I am glad to hear of the continued progress of your "Church History", and trust you will be spared to complete your plan: the chronological part of your former volume, I do not blush to confess, was far too profound and required much more study & leisure to do it justice and fully comprehend it, than my numerous & pressing avocations would allow me to bestow upon it. And I may perhaps feel better pleased & more edified with the result of your lucubrations, as there seems great need for an effectual check being put to the unhappy Romanising Spirit, wh. still I fear prevails, tho' not now to the extent it once did, on both sides of the Atlantic. —

My brother of Edin. has been, and, I am afraid, still is greatly annoyed with a Revd. *Dr. West* of your Church, a man of very questionable principles & practices, as is reported. I shrewdly suspect him to be the selfsame person who many years ago endeavoured to practise an imposition on the Church of England as well as ours by passing himself off for an American Bishop: and he has again I understand shewn the cloven foot, and is I suspect after all but a wolf in sheeps clothing. But it is more than time that I should relieve you from so prolix an Epistle; & conclude by assuring you, how happy I shall feel by your speedily retaliating upon me such another infliction, as believe me I ever remain with sincere esteem, my dear Sir

Your very faithful friend & Brother in Xt.

W. Skinner

Revd. Samuel Farmar Jarvis D.D.

Aberdeen 14th June 1847

My dear Dr. Jarvis,

Some explanation is necessary for the different dates of this, and the Sheet wh. accompanies it, written as you will perceive on the 29th May: the fact is, that on taking my former letter to the Post, Sunday fortnight, I found the Office shut, and was not able to pay the previous postage; but I dropped my letter into the slit, thinking to pay the postage when I should call next day. It was sent on however to Liverpool, & thence to London, and returned to me by the Chief Secretary there, opened, in direct course; but too late for the Mail of the 3d June: and my hope now is that it may reach you yet in safety, altho with a full fortnights delay. —

I have not received any tidings even to this date of the arrival of the *Harmonia*, & Capt. Churchill, and conclude that he cannot have sailed so early as the date you mentioned the 10th May; otherwise he must have arrived at Glasgow before now.

I am looking out also daily for the arrival of a Vessel, "the Burlington" from Philadelphia, with 475 Barrels of Corn Meal, as an offering for the destitute in Scotland from the Diocese of Pennsylvania; and I send pr this Mail a letter of grateful acknowledgment to Bishop Potter²² for so munificent a Gift. Indeed I feel quite overpowered with gratitude, (for such acts of true Xtian beneficence), to our beloved Sister Church in America, and know not how we can ever repay the bounty. — We have one of your Clergy here at present on a visit to his Mother & Sister who reside in Aberdeen, the Revd. Alexander Glennie,²³ who has held a charge for 15 years under Bishop Gadsden, in South Carolina — a sound Churchman, Dr. Berrian of New York writes to me, who was nominated by your last General Convention as a Bishop to Africa, but had the modesty to say "Nolo episcopari" and, if he be a deserving person, I hope a preferable See yet awaits him.

The Bishop of Edinburgh has been annoyed for the last twelve months, by a Revd. Dr. West, who I shrewdly suspect is the scamp, who some years ago tried to palm himself on the Church of England for an American Missionary Bishop. Altho' he presented Letters of Orders, & a presentation from the Vestry of an Episcopal Chapel in Edin. Bp. Terrot refused to induct him, and it was well he did so, as he has since shewn the cloven foot, & quarreled with his former supporters in the Congregation. Do you know any thing of such a person? — We must be shy in receiving entire strangers without proper commendatory Letters from respectable and known quarters. — Not having previously looked over my former Epistle, I now find that I had there brought Dr. West under your notice: "sed abundantia non frangit legem"; and you must pardon the repetition; while you will believe me ever to remain, my dear Revd. Brother

Yours most faithfully

W. Skinner

Revd. Dr. S. F. Jarvis

²²Bishop Alonzo Potter (1800-1865).

²³Rector of All Saints' Church, Waccamaw, S.C. Ordained Deacon February 17, 1832. In the General Convention of 1844 he was elected "to exercise Episcopal functions at Cape Palmas and parts adjacent on the Western Coast of Africa." He declined the election. He died November 1, 1880.

